1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

the rabbit runways, guarded by appointed men. When directed 224
by the leader, men armed with bows moved forward toward the nets, others on the flanks driving the game in. Other nets were set in the rear of the advancing line to catch those rabbits which doubled back.[14]

The rabbit net (ca'a'k) was a purse net about a yard square. A stout cord was threaded through the periphery and both ends tied to a stake. If necessary the upper edge was laid over a stick lying horizontally from one bush to another. The rabbit dashing into the net pursed it and was held fast to the stake (Pl. XI).

A twitch-up trap (xalyâau' axe'xum, "rabbit tied in") was used for rabbits, quail, or other small game. Two stakes were planted in a rabbit runway (Fig. 4). At their upper ends a horizontal stick (*A*) was tied. Another stick (*B*), parallel to this and nearer the ground, was held in place by a little trigger stick (*C*), itself under tension of a cord attached to a springy sapling planted near by. The end of the same cord formed a slip noose which lay on a series of sticks (*D–D*), which in turn rested on the loose horizontal bar (*B*). When the rabbit stepped on the grid (*D–D*) the stick B was forced down, releasing the trigger *C*. The spring of the bent sapling jerked the animal, caught in the noose, into the air. Wings of arrowweeds stuck into the ground on each side forced the rabbit to step into the trap. When a fence of such weeds was erected, several traps were placed at as many openings.

Rabbits were also dug from their burrows, first stopping up the entrance by treading down the dirt. Digging began a foot and a half from the opening. Or they thrust an arrow down the burrow and twisted it in the animal's fur to pull it out. (A notched or crooked stick was not prepared for this.)

A charm for jackrabbits was made of ground-up yellow lichens, obtained in the mountains, mixed with the leaves of a redolent medicinal plant. This was carried in a tiny sack into which the finger was dipped and the powder rubbed on the bow string. The jackrabbit would not run off when it smelled this. It was also [832]
useful to attract girls!

[14] The curved rabbit club of the Mohave (Kroeber, *Handbook*, p. 631) was absent.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

291 pieces of deerskin wrapped around the leg below the knee, bound in place by a strip of skin.

Although skin shirts and moccasins are credited to the Pima,[15] the Maricopa made no use of them.

The breechclout was called wemakxa'vâ; the bark skirt upu'i
192 or upu'iavâxai (avâxai' being now a woman's skirt of any mate-
291 rial); the under-aprons tilyuθi'k; the belt amĕ'l; the robe atkwĭnyĕ'p; the sandal haminy^{i}o' acika'tĭs (haminy^{i}o' being now any shoe), a woman's sandal xamanyu' hacâgya'dĭc ("cut out"); the legging kŭm^{a}ĕ't.

887 Garments were made by old people; old men making breech-
462 clouts and being repaid with rabbits or whatever the recipient acquired when hunting; old women made the bark skirts. Men alone made bark or hide sandals.

[481] Old people carried staffs (n,icao'ra, "for the old"), some four and a half feet long.

302 The hair was worn hanging to the waist in back and cut in a bang at the eyebrows. But while the back hair of the women fell in a loose mass over their shoulders, men arranged theirs in some twenty strands, partially braided but primarily rolled. Some men let the hair at the sides hang loose as low as the breast, braiding only that at the back. There was intense pride in its appear-
[832] ance: a handsome man was reckoned one whose thick, glossy hair hung in a profusion of rolls quite to his waistline. This is the habit and attitude of the lower Colorado tribes, yet there was no attempt to lengthen it artificially as there. My Halchidhoma informant Kutox had his scanty, short hair in six braids lengthened with other human hair and horse hair, but he stated that he is the only one who had ever done this. Formerly when an old man's hair got short, he bunched it at the back of the head, where it was held in place by a woven band.[16] For convenience a man wrapped one roll around the others at the back of the head to hold them out of the way.

[15] Russell, *Pima Indians*, p. 157.

[16] My notes are not quite clear whether this was bound about the back hair alone or worn as a head band.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

The *mush stirrer* (cu.ŭ'n) was simply three or four arrowweeds, dressed and held by loose twining at the handle end. Their lower ends were then trimmed off even (Pl. XIV, *d*).[a] 415

A *broom* (n,imama'l) was simply a large bundle of arrowweeds bound at one end. [412]

Temporary cups and bowls were sometimes fashioned by hollowing out small barrel cacti when travelling.

The *rabbit net* (ca'a'k) was a purse net set in the runway. It was about a yard square. A stout cord threaded through all four edges was attached to a stake. The rabbit dashing into the net, spread open on the bushes, pursed it and was held fast by the stake. The cordage for the net was rolled of the strings of black-eyed pea pods. The net was made on a loop foundation (at upper left corner, Pl. XI). Twenty-five or thirty meshes formed the first row: these tied together (?) were called an ear (smalk). No net gauge was used. 224 286 [283]

Flageolet.—This instrument was used in lovemaking, but not as an accompaniment to song. "A boy was certain to get a girl if he used it." It was a large reed, up to two feet in length, so chosen that it was formed of two internodal sections with a single node or septum between, both ends then being open. Small holes were made on each side of the node so that it could be pierced, perhaps slotted between these holes. In addition, four finger holes were made near the distal end of the flageolet. To play it, one blew into the open proximal end which was held between the lips; the forefinger of the left hand partially covered the holes at the node to serve as a reed, while the fingers of the other hand lay on the holes near the distal end. The instrument was called w'ilw'i'l or less properly taltal. 534 [832]

WEAPONS

Armament for the Maricopa consisted of bows, short wooden clubs, and small circular shields. A special pike was carried by the battle leader alone; rarely other men armed themselves with simple wooden pikes. Armor, pole-length clubs, and stone headed clubs, all used in this area, were unknown. The Maricopa 411

[a] No. 2-11874.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

unyi', unyi'c, un,iya'.....	son's wife, brother's wife, grandson's wife, father's brother's wife, mother's brother's wife, step-mother
kitca'.....	a man's step-child
ucu'.....	a man's sister's husband, his son's (and daughter's?) daughter's husband, wife's brother, wife's grandparents, a woman's daughter's (and son's?) daughter's husband
lakwisyahweya'.....	a woman's sister's husband
layahwi'.....	wife's sister

MARRIAGE AND FAMILY LIFE

The curious feature of Maricopa marriage is that its apparent informality belied a strictly formulated social configuration that resulted from it. Marriage ritual was lacking except for a purely formal test of housewifery. Despite the rigid control of their choice by the parents of the young couple, the mating seems casual enough. Nevertheless, the movement toward the union once initiated by the young people themselves, their relation to the two families becomes increasingly fixed in a rigid mould.

Marriage possibilities were limited by blood relationship and sib exogamy. A man could not marry any known blood relative of either parent regardless of sib affiliation, nor any woman of his own sib. Hence he could marry an unrelated member of his mother's sib. I was several times informed that he could not marry either parallel or cross-cousins (although his parents' several nieces were not members of his sib except by chance).

My aged informant denied that young men went courting: the most he would admit was that during night dances some would play their flutes at a distance to attract girls. Yet I received strong intimations elsewhere that young people made their own choice. There was at least no open courting, even through the intermediacy of a friend in the Pima manner.[54] While their elders might insist on industry and good temper as sufficient qualifications, young people were also interested in handsome mates. Good looks are not easily defined: I was told at least that one should have long thick hair and that girls as well should be broad in the hips. In a reference to beautiful women (axo'tk, "beauty,"

[54] Cf. Russell, *Pima Indians*, p. 183.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Yuma

832 i.e., "good") it was explained that fleshy women were meant. [856] Further, cradles for girls were made with the cross bars widely spaced so that the infants would grow to have large buttocks. They had a common saying that a handsome man will never 581 marry a good-looking woman, while an ugly one would always get 832 several wives. They had also the saying that a woman would give her good-looking daughter to a successful deer hunter. On the other hand I was told that one who was lucky at hunting and in games would not be lucky in love.

582 A girl might marry a few months or half a year after her puberty celebration, but some did not marry for several years.

.584 Theoretically, at least, young men asked permission of their parents to marry. The parents selected the girl: even if their son did not care for her, he nevertheless obeyed them. "That is why some couples did not get along; because the parents did the selecting," Kutox observed.

The youth did not court the girl. Instead, he crept to her bed at night and lay beside it, but he refrained from touching her.[83] (This seems incredible but was convincingly affirmed by several [572] informants.) Occasionally he would take a bosom friend along, point out where the girl lay, and send him off.

[827] This gave rise to a saying: when a man reaches for something and his joints crack, he ejaculates, "No, I am not trying to get married"; because a lad's joints will crack, no matter how quiet he may be when he tries to crawl in beside the girl. It is reported that one man now living said he could never get married because this always happened to him. He said he exercised so his joints would not crack, but they always did.

If the girl woke, she sent her suitor away. She might go over to her parents and lie between them. Then the young man would tell one of them to get up, so that he could lie beside her.[84] Sometimes, if she did not wake, he remained until morning. Then, when her parents found he had been there, they persuaded her to marry him. Even if he came but once, they would force her to marry. It made no difference if she protested her dislike. Her

[184] [83] They were not continent for four nights following marriage like the Yuma (Forde, *Yuma Ethnography*, p. 156).

[84] Again, this seems actually to have happened.

cure it. One who dreamed of Buzzard became a great shaman, with ability to cure the well-nigh lethal wounds caused by Yavapai poisoned arrows (matâ∂au', "poisoned," "bewitched"). Duck and Gnat (ʔ unyʲpâwa'pâwa') were mentioned as additional spirit councillors of a shaman who cured such wounds. Further, Buzzard and Coyote conferred clairvoyant power to discover the enemy's position in the mountains and to detect thieves. The power of Jackrabbit and Cottontail was the cure of sickness caused by eating their flesh (jackrabbit at least was forbidden to young people) or of blindness caused by getting their hair in the eyes. They also cured earache. Orange Shouldered Blackbird cured sickness derived from deer,[9] but gave primarily his song, since "the blackbird is a great singer." Similarly, the Deer dreamer was a singer but could cure. Crickets gave the power to cure bewitchment caused by one who dreamed of the constellation Orion's Belt. Shamans who dreamed of crickets used rattles, the sound resembling that of the insect (but see below).

Other spirits bestowed non-curative powers: clairvoyance, bewitching, legerdemain, rain-making, singing, etc. A man who dreamed of Crow became a great thief, of Eagle a great singer. Similarly, the Mountain Killdeer dreamer became a great singer "because the killdeer is a great singer. But Mountain Killdeer is a bad bird. When one who dreamed of him sat down to sing, the whole village was stirred up. Young girls and even married women rushed to this singing, ran off with the singer." Mocking Bird made a man an orator, hence chiefs and battle challengers dreamed of him. A spirit called cĭl,aitcuwa'n gave clairvoyant power to see who would win a race. Frog gave power to bewitch and to handle live coals: singing the Frog song brought rain. One "who had dreamed of rain" could cause it to fall, which may mean that rain was a spirit. The morning star was conceived as a spirit: it is the transformed old woman of the Flute Lure tale (p. 396). "A man, when he first dreams to become a great warrior, first describes the morning star. This star has especially to do

[9] The meaning of this is obscure, but recalls the Pima belief that animals cause all or nearly all sickness.